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INTERNATIONAL BIBLE STUDY.

Sept. 2nd 1883.—Acts XIII. 13-52.

For Comment see last *Guardian*.

Sept. 9th 1883.—Acts XIV. 1-18.

PROSECUTING their tour, the two missionaries reached Iconium and as usual attended the Jewish service in the synagogue, and an opportunity being afforded them they addressed the assembly and told the story of Jesus of Nazareth, citing the Old Testament prophecies and showing how wonderfully they had been fulfilled in him. They spoke so spake, with so much wisdom, simplicity and earnestness, with so much of the Spirit, and with such appeals to Scripture, that many Jews and many Greeks believed. In a single hour the material of a church was furnished. But presently there came a sifting time. The Jews who would not submit to the Gospel, who were too much attached to the idea of their own religiousness to take up the position required by the Gospel, did their best to turn back the tide of popular feeling against the messengers.

Long time therefore abode they, speaking boldly in the Lord. Therefore, *i. e.* because there were so many believers; they felt that the infant church needed their care and guidance in this juncture. They spoke boldly in the Lord, setting forth without disguise the great facts of salvation, and they were the better enabled to do this because the Lord bore testimony to the word of his grace by signs and wonders, thus declaring them to be servants of the most high God. Thus was the Gospel preached by the first disciples. They went forth in the Lord's name, assured of his presence, and assured of his willingness to make his presence manifest to those whom they addressed. Missionaries of the present day have the assurance of the Lord's presence, but have not the assurance that the Lord will demonstrate his presence with them in ways that the world can apprehend. Yet when the Lord said to his servants, Lo, I am with you always, even unto the end of the world, it would seem that he meant to convey to them the assurance that his presence with them would be made manifest to the heathen. In 2 Cor. vi, Paul enumerates the signs that should accompany true ministers of the Gospel. But if our diminished faith diminishes the list, diminished it will remain. Many in that city were won to Christ, but many were hardened, and did their best to prejudice others against the truth. Finally, it was determined that these preachers must be got rid of; and Jews and Greeks banded together for the purpose. Having received word of this intention, they made their escape and went to Lystra and Derbe and contiguous places, and carried on there the work of making known the Saviour.

At Lystra, a cripple, lame from birth, heard Paul as he was preaching, and gave such earnest heed that Paul was sure he had

faith, and in a loud tone of voice bade him stand. He did so, and was delighted to find that he had command of his limbs and could use them in walking and leaping without the slightest fear. Beholding this amazing display of divine power, the people leaped to the conclusion that these preachers must be divine visitors from another world. Barnabas was doubtless Jupiter, and Paul Mercury. Barnabas had probably the most commanding presence, for Paul, echoing the words of the Corinthians, tells us that his own presence was contemptible. The report went all through the town like fire, that two of their own divinities had appeared in human form. What perhaps contributed to cause this impression was the mode in which Paul addressed the man to be healed, simply bidding him stand upright, not using the name of Jesus of Nazareth. There was a temple of Jupiter at the entrance of the city, and the priest who had the chief charge of it, brought oxen decorated with garlands to the gates of the city, where there was an open place doubtless, and was about to offer them up in sacrifice. The apostles do not appear to have understood the local dialect, and were for a time ignorant of the honours designed for them. But when they came to understand the matter, they were greatly shocked, and rending their garments rushed in among the people, crying out,

"Sirs, who do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is; who, in the generations gone by suffered all the nations to walk in their own ways. And yet left he not himself without witness, in that he did good, and gave you from heaven rain and fruitful seasons, filling your hearts with food and gladness."

Ah, this was another story altogether. The evidence that was recognized as supernatural when it was supposed to favour their own system, took on another aspect when it demanded them to renounce their system, and embrace a Saviour never before heard of among them, and acknowledge that they had not hitherto known and served the true God. The Greeks gloried in their religion, looking with contempt upon other nationalities as Barbarians, and it was felt as an unspeakable humiliation that they should receive the knowledge of the way of life from outside Barbarians. Nothing in the world is more abhorrent to the true Christian than to be regarded as a superhuman being, a being to be worshipped. They who are now worshipped as saints in the Church of Rome, if they were true Christians when on the earth, would have been horrified at the idea of being made objects and mediums of intercession, and would have preferred purgatory to this infringement of the honour of Christ. The Greeks had professed to be great

admirers of nature, and yet had persistently for 1,000 years hardened their heart against the testimony of God in nature. God suffered them to walk in their own way, in this sense that he did not interfere by special revelation to show them their error.

WEEKLY REVIEW.

—We referred last week to a minute or memorandum forwarded by the writer to Sir Bartle Frere when he was Governor of Bombay, regarding the modifications desirable in the Abkaree Act. The writer confined himself to recommendations which there was some reasonable hope that the Government might act upon; specially pointing out that to bring about a gradual diminution of the consumption of intoxicants, it was necessary that there should be a gradually rising scale of duty, tending to enhance the cost to the consumer, care being taken to guard against illicit production. The scale of enhancement should be so graduated that the actual amount of revenue should not be increased, and the Government should be prepared even to see the revenue decrease from year to year. A letter has appeared in reply to some remarks of the *Bombay Gazette*, signed by Mr. C. P. Pritchard, Commissioner of Customs, Abkaree &c. from which it would appear that Government have of late been to some extent pursuing the policy recommended by us. Returns of supply, duty and revenue for Ahmedabad, Surat and Bombay for the last ten years, show that the rates of duty have been about doubled in the last four years, the quantity consumed largely diminished, and the revenue increased. And there are to be further enhancements of duty. "From these returns it will be seen" says Mr. Pritchard, "in Surat and Bombay, as in Ahmedabad, a large diminution has been effected in the quantities of *licit* country spirit passing into consumption. Similar results have been obtained in the rest of the Presidency, but the space to which this letter must necessarily be limited will not allow of my setting them forth in detail on the present occasion. Within the last five years the rates of duty levied on country spirit have been raised *everywhere*—in many districts they have been more than doubled—while the selling prices of country spirit have generally been increased by at least 50 per cent. The rates of duty are to be raised still higher and are gradually being approximated to the Customs duties levied on spirit imported from Europe. I do not think then that it can justly be said that the abkari policy now being pursued has resulted in any increase in the consumption of *licit* liquor."

A weak point here appears. The policy of enhanced duty should take in all intoxicants. What if it should turn out that the increased approximation in the cost of coun-

try liquor to that of imported liquor should be leading the Natives to use the latter instead of the former? Are the enhanced rates on country liquor a special favour to the liquor-importer giving him the very opportunity he wanted? In this case, the diminished consumption in country liquor is a delusion and a snare. It simply means that the European importer is sharing the spoils. From all that we hear the consumption of brandy, gin and other European stimulants is immensely on the increase.

—THE *Bombay Catholic Examiner* replies at some length to our last remarks upon Indulgences, insisting that we misconceive the matter altogether. It closes with this para.

We have asked the *Bombay Guardian* to prove a single case of the sale of indulgences—of course we mean a case of which we can take cognizance, as we cannot follow him to an obscure valley of the Apennines or Pyrenees. Protestant writers are very fond of hunting for examples of 'Romish' malpractices in Italy, Spain, and occasionally South America,—pretty safe ground to tread on. Central Africa and Kamschatka unfortunately are not yet available. But we will allow our contemporary the whole of India and as much time as he wants; we only ask of him to be precise.

In the United States, in Great Britain, in India, in countries where the Bible in the vernacular is at every man's hand and where Protestants are ready to draw attention to violations of Scripture, Roman Catholics have allowed many things to fall into abeyance which were once loudly insisted on. *Eas est ab hoste doceri*, and Rome, without acknowledging it has learned some things from those whom she considers inimical. If the scandalous abuses of the doctrine of Indulgence, practised in other countries and in other ages are not found in the Church of Rome in India at the present day, we heartily rejoice, and have no desire to address a word of discouragement to those who are engaged in working out a valuable reformation in their Church. But can the Church of Rome in India throw off responsibility for what that Church has done and taught in other lands and in other days? What becomes of the boast '*semper eadem*?' The claim of infallibility sometimes become inconvenient.

—WE have received from a gentleman in Calcutta a tract on *Forgiveness of Sins*, in which he declares in the most positive way that Christians are bound to forgive all trespasses and transgressions against themselves, of whatever character.

If a man of the world be relieved against his will of a well filled purse, watch or garment, he will call in the police, make search for the thief, and if found, he is arrested and carried before Cæsar's judgment seat, and Cæsar who holds the sword for the punishment of evil doers, on conviction, commits the offender to prison; but the true Christian, who in like manner loses his purse, watch or garment, cannot, under any pretext, without transgressing the law of Christ, follow the course of the unconverted man and claim the execution of Cæsar's law against his erring brother."

CARRYING out this same principle, if a man's servant is detected in pilfering or something worse, he must neither be prosecuted or dismissed, for to dismiss him would be to punish him. Or if a man attempt to take your life in a railway carriage, and does not succeed you are not to expose him, but to forgive him, and give him the op-

portunity of trying the same game with somebody else. But stay, if a man attempts to take your life in a railway carriage have you any right to resist him? Is not the principle absolute non-resistance? Some, supposing or professing to believe that such is the teaching of Christ, have protested against the recognition of Christ as a teacher, affirming and not without reason, that such a doctrine acted upon would ruin society. Offences that are committed against me, and me only, I can forgive; and when the party asks for forgiveness, it is my duty to grant it; Luke xvii. 3, "If thy brother repent, forgive him." But there are offences which are not only against the individual but against the law of the state; and it is a part of my obligation as a citizen not only to pray for "the powers that be," but to help them in maintaining order, to the extent of my ability. If a burglar enters my house at night and carries off my property, I may easily reconcile myself to the loss of the same; but if I fail to inform the authorities and that burglar enters another house adding murder to robbery, I am responsible for the consequences of my neglect. My duties are not all summed up in the obligation to forgive the culprit; I have some duties to my honest neighbours, and am bound to do what I can to save society from evil-doers. Forgiveness cannot be given to one who does not desire it or feel his need of it. Repentance implies self-condemnation; here forgiveness is willingly laid hold upon, and is likely to be salutary. The principles laid down by Christ are these: We are to meet violence not with violence, but with its opposite; we are to exhibit that, the lack of which led to the aggression; we are to walk in love. Where love is best shown by forgiveness, and where no other interests will be infringed thereby, we are to forgive. It will some times happen that forgiveness will do the man more harm than good; his own interests demand that he should suffer. "Forgive us our debts as we also have forgiven our debtors." Christian love will teach us how to interpret this. The writer of this once released a man from a debt, and the man spent the money in drink, and never stopped until he had reached a drunkard's grave. We are to be imitators of God, as dear children and walk in love; but woe unto us if we encourage men in a course of transgression. Our readers are familiar with the story of a good man, (Rowland Hill?) who was met by a highwayman and compelled to give up his purse, and who entered into conversation with the man, convinced him of the error of his way and taking him to his house led him to Christ.

—THE *Indian Churchman*, having passed into the hands of the Oxford Mission, Calcutta, the Mission propose to issue a *price* edition of the same, or rather a small sheet under the same title, specially for non-Christians.

—ROBERT Moffat, the distinguished African missionary, died the day before the last Mail left England. He was 88 years of age, and went to Africa in 1816.

—MR. H. S. Philpotts, of the Bombay Civil Service, Judge and Session Judge, died at Ahmedabad on Monday, of Cholera, a day after Mr. Cordeaux, of the same service, also Judge and Session Judge, had died in Bombay.

—WHAT is believed by some to be a Hebrew manuscript of the Book of Deuteronomy, dating from about the 9th century before Christ, has lately been deposited at the British Museum by Mr. Saphira of Jerusalem. The writing is in characters exactly corresponding to those on the Moabite stone. It is on fifteen pieces of parchment, mostly about 18 in. in length and 4 in width. These are said to have been found by Arabs in 1865 on the side of a rocky cavern among the rocks near the river Arnon, and fell into the hands of another Arab who disposed of them to Mr. Saphira. This was five years ago, and the reason why these parchments have not been made public, was that some scholars were in doubt about their antiquity and genuineness. A more careful scrutiny has led to the belief that they are genuine and of the age above-mentioned. If this latter point be established Professor Robertson Smith's ideas about the post-exilic origin of a large part of Deuteronomy will be disposed of. The text of the parchments seems to be somewhat of the nature of a paraphrase, and a specimen translation will be found in another column.

—THE proposal to connect the valley of the Jordan, on the one side with the Mediterranean and on the other with the Gulf of Akaba, has powerfully impressed a number of persons who fancy that it may prove the fulfilment of the Vision of Waters in Ezekiel xlvi, and their ingenuity is displayed in the effort to find a parallel between that vision and the letting in of the Mediterranean waters. But the waters that Ezekiel saw in vision issued out from under the threshold of the house eastward; in other words they proceed from the temple. They are waters of life communicating life wherever they flow, and vivifying the dead Sea. At first only up to the ankle, they get deeper and deeper as they flow on, until they overtop a man's head, and that without any tributary branches. One very remarkable fact about the prophecies of Scripture is that one prophet takes up a vision where another had laid it down, and having expounded it in harmony with the higher point which he occupies, lays it down in turn, to be thereafter taken up by some more advanced prophet and presented in new clearness and force. Joel (iii, 18) spoken of a fountain to come forth of the house of the Lord and water the valley of Shittim. This is the root-conception of Ezekiel's vision. Zechariah, following Ezekiel, adds something to the idea: "In that day living waters shall go out from Jerusalem; half of them towards the former sea, and half towards the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth." Finally John the Seer of Patmos takes up the vision and shows us the river of the water of life, issuing from the New Jerusalem. All this is necessitated by the inability to understand things beyond our experience. A thing is presented in a form in which we can apprehend it; as the mind becomes mastered by that apprehension, it becomes capable of grasping something beyond, and so on. The testimony of Jesus is the spirit of prophecy, and the benignant, soul-saving and world-transforming influences belonging to the Gospel are here spoken of.

—It is said that the earthquake by which 5,000 inhabitants of Ischia were entombed, took less than fifteen seconds, a quarter of a minute, to accomplish its awful task. How

utterly foreign was such an event to all their calculations and anticipations. In every mind, the pathway of life stretched far ahead, to be followed by protracted sickness with ministration of kind friends and the opportunity of preparation for the world to come, then a peaceful death, then kindly offices rendered to the corpse and at the last, a sympathetic and honorific funeral. Instead of all this, in less time than one can take a drink of water, all over and five thousand are lying entombed! Thus the Ruler seeks at times to overcome the apathy of men with regard to the claims of the world to come, and induce them to recognize the necessity of continual preparedness.

—THE Rev. Dr. Kincaid, who was connected with the Burmese Mission of the Am. Baptist Miss. Society from 1830 to 1866, died in Kansas in April last, at the age of 86. The *Baptist Miss. Magazine* says:

He went to Burmah when to be a Missionary involved a much longer and more hazardous journey, and greater insecurity of life and property, than at present. Although all Missionary labour was then pioneer work, he was especially noted for the length of his journeys into unexplored regions of heathen territory; and so many years ago his intrepidity blazed the way where even now we are just establishing permanent Missionary outposts. His words were an inspiration to many at home, and his work a guide to others on the field.

—THE *Times of India* had a long editorial the other day on the subject of the complaints made by the Canadian Mission at Indore against H. H. the Holkar's Government in the matter of religious liberty. Our contemporary's sympathies seem to be wholly with the Hindoo Prince in his desire to save his people from knowing anything about Christianity; he cannot understand why the missionaries should imagine they have any "rights" in the matter. In marked and honorable contrast with this is the view expressed by the *Indu-Prakash* on this very subject, which our readers will find in our Epitome.

—"THE Legends of the Punjab." By Captain R. C. Temple. This is No. 1 of what promises to be a pretty long Series. The original appears to have been unwritten folk-lore, taken down from the lips of a *kathakari* or legend-teller. The poetical portions are given in Roman Urdu, and a translation of the whole is given. The stories, to us, are rubbish, and it seems very desirable that the minds of the people should be occupied with something better. The first story is about a son of the Shaliwahan who lived A. D. 80 and gave his name to the era still in common use; but chronology is drawn and quartered in the story; for the son is thrown into a well and remains there till he is extricated by a guru who lived A. D. 1400. But archaeologists have their own way of looking at things, and what we think rubbish is to them something very different.

—A FEELING of relief is pretty general throughout India, because of the good fall of rain in the last ten days or so. The force of Cholera is also abating in the places, where it has been raging, if we except Ahmedabad.

—It is said that the story about the finding of Noah's Ark is an invention. We can neither vouch for the story nor for the contradiction, till we get further light.

—FOR the information of those who may be interested in it, we here reproduce the Financial statement of the Methodist Church

in Bombay, for the quarter ending June 30 last.

JUNE 1st.					
To Fellowship Band Receipts...	1235	13	3		
„ Donations	130	0	0		
„ Collections	159	4	3		
„ Offerings in boxes at doors	4	11	6	1520	13 0
„ Donations for native work.	178	3	6		
„ Nett proceeds of song service	83	10	0	261	13 6
„ Deficit Balance — Native Work				180	5 0
				1971	15 6

APRIL 1st.					
By balance from 31st March 1883				71	11 6
„ Preachers' allowances	645	0	0		
„ Rents paid	532	0	0		
„ Lighting	103	6	4		
„ Hamals	78	4	0		
„ Printing	11	8	0		
„ Petty expenses	12	13	0	1382	15 4
„ Native work. Preacher	105	0	0		
Rent	150	0	0		
Furniture	104	2	0		
Lighting	33	8	6		
Hamals	27	0	0		
Teacher	22	8	0		
Conveyance	5	0	0	447	2 6
„ Credit balance— General Fund				70	2 2
Total Rupees.				1971	15 6

Showing a real deficit of Rs. 110-2-2. It should be stated that some of the items under head of Native work are exceptional, connected with the starting of the work in Picket Road. (The writer, though connected with this church from the time of its establishment, has never received a pice from it.) There are three distinct congregations, and there are three ministers for the English work, though with one Quarterly Conference.

—We lately received a letter deprecating the wearing of Swami jewelry, and would have published it, but have unfortunately mislaid it. No one that has been taught of God will wear as an ornament an idolatrous symbol. Hindoos often wear the objects of their worship suspended to their necks; and for Europeans to use those images as ornaments, is to show very plainly that they have no such feeling for idolatry as is declared in Scripture to characterize those who truly know God. Europeans should be very careful in furnishing their houses, to introduce no object that their Native servants will regard as proper to worship. We have seen bells the handles of which represented Hindoo deities.

NOTICES OF BOOKS AND REPORTS.

“REPORT (78th) of the British and Foreign Bible Society, for 1882.” He is a bold critic who is not floored by the mere sight of this annual Colossus. It is an Anak among Reports, 550 pp. 8 vo. A map of the world appropriately accompanies it, for its field is the world. Other maps are interjected. Almost all the languages of men pass under review here. If nothing but this Book were to survive this generation, it would give a very good idea of the present condition of the world. In India alone 45 languages are found, and manifold dialects; they were like brazen gates saying to the Gospel, No admittance here, but most of them have been made to open. The Table of languages in which the Scriptures have been translated at the instance of this Society, covers more than ten pages and specifies 250 of such translations. The issues for last year amounted to close upon three millions (2,938,545).

Total receipts £199,785. This volume is replete with interesting details.

“Letters on Sanitation.” W. Gray. This is a handsomely printed pamphlet by a well-known physician of Bombay. This work treats specially of Drainage, which is in Bombay the crucial question, the general level of the island being so little above that of the sea. At the risk of appearing singular, we confess that we do not profess to be an authority on the subject of the sanitation of Bombay; but we have no doubt that this book will be helpful to those who are studying this complicated subject, especially if they will also read what others, looking at the matter from a different standpoint, have to say. In the much-debated question, Open or Closed Sewers, Dr. Gray votes for the latter.

REPORT of the Am. Free Baptist Mission in S. Bengal. 1882-3. This Mission is in the Balasore and Midnapore Districts, where there are three and a half million inhabitants. Revs. Dr. Phillips, Burkholder and Coldren, with their wives and several other ladies, constitute the mission staff, but they are aided by a considerable number of Native ministers, evangelists &c. The Rev. Mr. and Mrs. Marshall are on a visit to America. Miss Crawford died in January, having been more than 30 years in the work. Miss Millar, previously connected with the S. I. Conference of the Methodists, joined this Mission in June, 1882 and is said to have rendered valuable service. There were added by baptism last year 20, and by letter 18. Communicants, 551. We hope shortly to publish some extracts from this report.

The Bombay Guardian.

SATURDAY, SEPTEMBER 1, 1883.

APOCALYPTIC SKETCHES. LXIV.

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ 1000 years.”

The Apocalypse means the unveiling or manifestation. This book relates to the manifestation of the glory of Christ in his people and is taken up with the relation of the vicissitudes brought about by the variations of faith in Christ's people. When their faith wanes, and the powers of the world engage their attention, disasters of various kinds come upon them and upon the world with which they are allied. The restoration and advancement of faith result in victories for the Church. It is the varying battle of faith that is described in this book. To those who would study it the important thing is to study carefully the introductory chapters, and learn what is meant by *overcoming*. For the grand things that are unfolded in the last chapters, are intimated in the first, and are there shown to be conquerable by faith. He that overcometh shall have made over to him the same world-wide powers promised to the Messiah in the 2nd Psalm. (Rev. ii. 26-9.) He that overcometh in him shall be seen.

the New Jerusalem descending from God out of heaven. (iii. 12.) He shall have access to the tree of life from which Adam was excluded. The prodigious powers ascribed to the two witnesses, Rev. xi. 5, 6, are simply the powers that are locked up in the promises as in caskets that no man can open, but such as have faith. All things are possible to him that believeth. Eye hath not seen, ear heard or heart conceived the things prepared of God for those that love him; and God reveals them by his Spirit. The glory which thou hast given me I have given them, says Christ of his disciples. I am glorified in them. This is the victory which overcometh the world, even our faith. Christ, in giving unlimited promises, has given us all things that pertain to life and godliness. Christians are here to fight with all in this world that blocks the way to the fulfilment of the Lord's prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." The power whereby Christ is able to subdue all things unto himself, is the power that worketh in believers.

Christians receive some great blessing, and exclaim, Now we have overcome. Well by faith they have got a great victory over the things that forbade the exercise of faith; have attained to assurance of faith as regards their acceptance; they have conquered the power of evil habit, and have such assurance of divine love that they get the victory in all temptations. Well and good; but they are thus only like a soldier who has mastered the drill, and the use of his weapons. They are ready to meet the enemy. Suppose we that a man has got the answer to 1 Thess. V. 28; he is sanctified in body, soul and spirit; that simply means that he has got on the whole armour of God, and is ready to cope with the powers that rule the darkness of this world. There is unchecked communication between his soul and the Lord of heaven, and the powers of heaven that wait upon his faith have now an opportunity to bring down the high things which exalt themselves against the knowledge of God. He that overcometh in one battle-field finds out that the enemy is gathering to another; victorious there, he learns that a host is pitched at some locality beyond. In fact, this word *overcometh* takes on new meanings with every new victory. Christians are to realize that He who is with them is mightier than all that are against them; and they are to learn perfectly the way of faith whereby the omnipotence of Christ enthrones itself in them, and goes forth in their words and acts, so that they do greater works than Jesus himself wrought when on the earth.

And I saw thrones and they sat upon them and judgment was given unto them." In the 7th chapter of Daniel we read of the glorious advent of the Son of Man, the overthrowing of the thrones of evil that have so long ruled the world, and the revelation of the judgment of God; and, it is added, that judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom, (in other words, sat upon thrones.) The people of the saints of the Most High take and possess the greatness of the kingdom under the whole heaven. The 7th of Daniel is the best guide to Rev. XX.

Thrones are mere symbols of authority. The sanctified persons here spoken of receive testimony from heaven of the most con-

spicuous kind, and are at once recognized as identified with Christ, and invested with all his power and majesty; and the same attestation serves to convince mankind that Jesus is at the right hand of God, having all power in heaven and in earth. The friends of Christ, declared by him to be in such union with him that they utter his decisions, utter them fully and utter them exclusively, and the world is judged through them. There is now an end of all controversy, all misconception of Scripture, all false doctrine; the truth comes down with irresistible might upon the consciences of all.

These persons, invested with world-wide authority, are the true successors of those who in primitive times counted not their lives dear unto themselves, being crucified with Christ unto the world. Self is dead in them so that they can be advanced to any pitch of honour or influence without fear of their being lifted up or tempted to self-confidence. Divine love possesses them fully. They are fully redeemed from the corruptions of a degenerate church; they live, for Christ liveth in them. Paul, in Philippians tells us that he counted all but loss that he might win Christ, in some sense not then realized, and attain unto the resurrection from among the dead. What Paul desired seems here to be attained.

CHRIST HIS OWN WITNESS.

(Communicated.)

In the *Presbyterian Review* of April, 1880, I have read an article by a Dr. Gibson, called "A plea for evangelical apologetics."

The writer proposes a mode of defense against the opponents of Christianity, by which Christ himself shall be placed in the foreground. Let the first effort be, not to prove that the Bible is the Word of God, or that Christianity is the true religion, but that Jesus Christ is the Son of God. "The path of the intellect need not be made any more circuitous than that of the heart. We do not make the conscience stricken sinner wait until we have given him full evidence of the inspiration of the Bible, but we direct him at once to Christ as he is presented in the Gospels." The "honest" heart, feeling its need of just such a one, receives him. Why may not the candid mind, sincerely desiring to know the truth, at once be made acquainted with the Christ of the New Testament?

Of course, the account given of him by the four evangelists must be regarded as trustworthy. It is not difficult to acknowledge that they are honest witnesses. We can afterwards settle the question of their inspiration. Let Christ be received, in the character in which his acts and words present him; then the divine authority of the Scriptures may easily be proved to the mind.

The apostles preached Christ at once to the Gentiles, not insisting first on the acceptance of the Old Testament as the word of God. It was not, God has revealed himself in a book, but in his Son, Christ Jesus. It was Christ who testified to the truth of the Old Testament, but he especially referred to it as giving promise of himself.

This method follows the natural order of thought, from the simpler to the more complex.

We may show the antecedent probability of a revelation of God in a human life. Then that the life of Jesus is what one might ex-

pect in such a case. Then the necessity that miracles should attest his close connection with the Deity.

Our theology must more and more centre in Christ.

This article has particularly interested me because the method it sets forth is that which has long seemed to me the most simple, direct and efficient way of encountering scepticism.

I myself say to the doubters whom I meet:

The history of Jesus Christ in what we call the four Gospels, can be traced back even in its present form to the second century of our era, and in its essential facts and teachings to a still earlier period. (See Westcott.) The four histories wonderfully correspond with one another yet evidently were written by four different men. Now it is simple incredible that four men should have agreed to *invent* a character so unique, so complete and harmonious, and so totally different from any human manifestation ever known upon this globe, indeed so unlike even the highest ideal of pure and poetic minds. Then such a man lived, acted and spoke as represented by the evangelists. Read their account of him *honestly*. Believe that he actually spoke the words attributed to him. Upon his own testimony believe that he was the Son of God, the light and life of men, that he gave his life a ransom for many, that he will come in the clouds of heaven, that he will judge the world. The teaching of the Epistles is a development of that of the Gospels and the whole rests upon the Old Testament.

But the difficulty is that few skeptics really wish to know the truth about God. Instead of seeking a revelation, they say there is no need of any revelation at all. At any rate, they want none. The way in which such men as Herbert Spencer, John Stuart Mill, and the scientists, Tyndall, Huxley and others, *ignore* the historical Christ, is a wonder to me. They pass him by as if he never existed. Spencer is busy with evolution, Mill with Utilitarian morality, and the most wonderful fact of the whole earth, the life and character of Jesus of Nazareth, is insignificant to them.

Can such men, even in any human sense, be called wise?

[With reference to the above, we may here mention that Bushnell's "Character of Christ" extracted from his work on "Nature and the Supernatural," has been more than once reprinted in India, for the special benefit of educated Natives. In Madras it is made a text-book in Mission Schools, and perhaps has been similarly used in Bombay. We know of no better work to put into the hands of sincere enquirers, except it were the Gospel itself. A translation in Marathi will, we believe, soon be published by the Bombay Tract and Book Society.—Ed. B. G.]

REMINISCENCES. CCXXVI.

EXTRACTS from Note-book. Bombay, 1849.

May 24. Matt. 24. 14 And this gospel shall be preached in all the world for a witness. There will be first an opportunity given to all men to show their opposition to the gospel. It will be preached for a while without the highest degrees of accompanying evidence; sufficient evidence to convince men, if they love the truth,—but not sufficient to overcome the power of resisting it. It is of immense importance for man's own sake, that there should

be complete evidence furnished of his aversion to the gospel: then will he know the grace of God as shown in saving him from himself. When we consider how few missionaries there are, it is wonderful how in the providence of God, they have been dispersed through the world. Their sound has gone into all the earth. Until lately a large portion of Europe was shut up in Popish rule; but in a marvellous and unthought of way God has opened all these countries and the gospel is freely preached in them all. God is bringing this important result out of the unbelief and deadness of his people,—namely eliciting conclusive proofs of the depravity of all nations.—“And then shall the end come.”

May 25. Rev. 8th and 9th. There has been a new creation of the world to the extent of about 1/3 of it. Through about one third of the then world, the gospel had been preached and Christianity established. In these chapters we have this new created third destroyed again. Truth had effected it; and falsehood is the means of undoing it. Men came to love darkness rather than truth, and therefore God gave them darkness; just as he gives liquor to those who are mad after it. This re-destruction goes on by degrees and is consummated by the Turks. By these was the “third part of men killed,” that is, the killing of true religion was completed by these. The Nestorians and other witnesses in the East were destroyed under them. The Western Reformers are essentially modern, not of ancient descent.

Matt. 24. 43. If the master of the house had known in what watch the thief would come, he would have watched. Who is Christ speaking of here? Not of those he wanted to watch, but of those he wanted to have off their guard. He is assigning the reasons for secrecy as to the time of his coming. One was that an additional and powerful motive to constant watchfulness might be furnished to his disciples of all generations. Another was that his enemies might be off their guard. By the master of the house is meant Satan, who is the God of this world. If he knew the day and hour when Christ his enemy was to come, he would lay out his strength in preparing for that visitation. For the very elect's sake it was important to keep it secret.

May 26. “And I looked and there was none to help.” In Isaiah there are about ten such passages as these,—showing what the great trial of Christ was in his ministry,—namely his solitude. He was alone, none sympathized with him; there was not an individual in the world who knew what was before him, or who understood any thing of all he said concerning the cross. His disciples were deplorably ignorant, and there was the merest germ of spiritual life in them. There was not in all Judea one to uphold him in his bold denunciations of the pharisees and their religion, or in the other peculiar and extreme points of his teaching. There was none to pray with him, in any true sense of the word; his disciples slept.

Psalms 96, 97, 98. These 3 Psalms relate I think to the latter day manifestation of Christ, when the Lord is to be known as the Lord of the whole earth, when all the gods are to worship him, and all idolaters are to be confounded, when Zion shall rejoice because of his judgments in favor of her and the truth, when the righteous are to rejoice greatly, and God's enemies are to be consumed as by fire, the fire of his word, when all the people shall see his glory, when the saints shall sing a new song, because “God hath done marvellous things, and his holy arm hath gotten him the victory,” when the world shall be established that it shall not be moved, that is, the new heaven and new earth shall appear, and when it will be understood that love to the Lord is only evinced by hatred of evil, and when all his people will give thanks at the remembrance of his holiness.—Light is sown for the righteous, and gladness for the upright in heart. This

wonderful display of God's glory will first be sown. We are to be as the waiting husbandman, and exercise faith and patience with regard to it.

Song of Sol. 4. 1 and 2. Thy hair is as a flock of goats from Mount Gilead, thy teeth a flock of sheep even shorn, every one bearing twins. Christ values even the minor perfections of his bride more than rich men value their flocks. To a farmer's eye what more pleasing sight than that of a finely fed flock of goats his property coming from their pastures, or a fruitful flock of sheep yielding rich fleeces as well as an abundant increase. They do not delight in these as much as Christ does in the graces of the believer. David's army with its 1000 bucklers, was not so dear to him, so gloried in, as the excellencies of Zion were esteemed and gloried in by Christ.

PEACE THROUGH THE KNOWLEDGE OF GOD.

REV. WM. BELL M. A.

THERE are three positions men may assume toward God, each of which is a source of dispeace to them. The first is that of a denial of God's existence, the position of Atheism. The variety of opinion that exists in the world as to the nature and attributes of Deity; the mysteries of pain and sorrow which surround us, and stir in men's minds the doubt whether such things be not utterly inconsistent with the infinite power and goodness which they feel ought to belong to such a Being; the strange inconsistencies of human nature, ever ready to throw the blame of its sin on its pure Maker; finally, in these times, the idea of law, all-pervading, and never to be broken in upon from without;—such things have led some men to cut the knot they could not untie, and to declare openly ‘there is no God.’ A quick way of settling the matter, and a way which might seem at first the way of common sense; but it is not a way which gives men peace. For one thing, it does not solve a single mystery which troubled men before, and it raises new ones. To a candid, not to say a Christian mind, the world is just as explicable with a God as without one. Atheism proposes to get rid of its difficulties by a positive denial, whereas thus it only shelves them, and thus not without doing violence to itself. The gaunt skeletons of doubts are locked up in the dark chambers of the soul, but not expelled, and the rattle of their dry bones is heard without. Of course, from the Christian stand-point, this must be so; for if in God ‘we live and move and have our being,’ to deny that He is is equivalent to denying that we are; to deny God is to deny everything; and such a belief may prostrate our spirits, but cannot give them peace.

The second position is that of universal doubt, or a pretended willingness to be without any settled convictions of God and His truth; the position of Scepticism or Agnosticism. The same reasons which have led some men to deny God's existence, have led others to the apparently more prudent course of refraining from any judgment thereon. Is it not wiser, seeing there is so much in the world which baffles our understanding, to leave as open questions whether there was any Creator of it, and for what ends He may have created it. Well, if you, who are confessedly a weak and dependent creature, are competent to dictate to Almighty God how and for what He is to create a world, your position is a safe one. Otherwise, you would do well to study the evidence for and against, and to take the side which has the best weight of evidence. Scepticism and Agnosticism seem to be more humble than Atheism, but it is possible that all three may rest on a hard rock of pride. At bottom, the assumptions of the two former are just as appalling (though less glaring) as those of the latter. If there be a God, then He must be above all, in all, through all; and

to every soul of man, His existence and His character must be matters of momentous interest. Say, if you will, that He is not; but do not say He *may* be, and continue quite indifferent as to *what* He may be *if* He is. It is impossible that such a position can bring peace to human souls. The anguish of doubt on a matter supremely important can never be long absent from the mind; and if it should turn out in the end that God *does* exist, how shall they stand who have neglected Him all their life long.

The third position is that of those who hold false conceptions of God. I will not say anything now of the many forms which these conceptions have taken; the study of men's efforts to know God is very interesting, but also very sad, and supplies the best proof of the need of a revelation. Even with the Christian revelation now complete, one cannot say there is no room for the Church to progress in this matter. The notions of many Christian people about the leading truths of the gospel are still very defective. I would only remind you that, as the God is which a man worships, so is the man himself. If the God be cruel, revengeful, capricious, unmerciful, so the man will be. As a fact, the conceptions of God which men have generally formed, apart from revelation, have all been spoiled by the mingling with them of their own evil. It is hardly too much to say that men have deified and worshipped their evil selves. Their gods have been cold and passionless, or morally weak, or positively vicious; never at the same time both perfectly righteous and perfectly gracious. And so, the souls of the worshippers have not found peace. Not found it, though they were at the utmost pains to get it. At smoking altars, by mutilating the body, by the most revolting sacrifices of human life, men have tried to appease the unkindly deities, but the hunger of the gods has been insatiable. They have bribed them, and found them unstable still. They have implored them, and received no answer.

Let me endeavour, by a reference to two or three of our deepest human needs, to point out how knowledge of the God whom the Gospel reveals, puts our souls at peace.

I:

I suppose one source of perplexity to many minds is the mystery of sorrow which forms so large a part of the life of the world. Said an old seer, ‘man is born unto trouble as the sparks fly upward.’ From his day to this, the words have been true. Many changes have passed over the world since his time, but never one that brought exemption from sorrow. I need not ask whether yours has been the common experience; I know it has. I need hardly ask whether your mind has been turned on the fact we are now noticing and been painfully exercised by it. For though the fact of sorrow is apt to become common place to us, and though (when it falls to our lot) we show too much haste to escape it, and forget too soon its wholesome discipline, yet no thoughtful mind can help brooding over its mystery sometimes. *What* does it mean? Not one interest of our lives is secure of its invasion; the more sacred the tie, the more keenly it is able to wound. Few of us are able to complete the whole circle of comfort on its earthly side; when we are near doing it, some breach is sure to be made. When we turn from our little lives to the great world, what restless sighs, what sharp sufferings, meet us everywhere. Friends parting or dying, prospects breaking up, continual changes, broken health, mental anxiety, troubled consciences, void hearts—it seems sometimes as though the earth swam in tears. We cannot put these things out of sight, and no picture of human life is true which does not give them a place, which is all light and no shade. Now and then, the dullest minds are roused by the news of an event of more than ordinary terribleness. A ship is being launched, and she wheels over, and many on board are drowned, *as was the case a few*

weeks ago on the Clyde in Scotland; or an earthquake shakes one of the islands off fair Italy, and thousands perish; or 'the angel of death spreads his wings on the blast,' and multitudes fall daily by the pestilence. What does it all mean?

Now I do not deny that other answers can be given to this question, beside the one I propose giving. Wise men have bent their minds persistently toward the problem from of old. There are those who bid us see good in every calamity, or who tell us that, could we see far enough, such evils would be evils only in appearance. Men who believe in the Christian religion see sorrow as the fruit of sin; and, given sin, there are good reasons from the Christian point of view why sorrow should exist. Certainly, the Christian is amply recompensed for his sorrows in the belief that they are the marks of a Father's chastening, and that to those who love God all things work together for good—sorrows as well as joys. But I have another answer to give to you; which appears to me to be the foundation and support of all others that have any truth in them. It is this; that God Himself has taken His share, and that the largest, of the sorrows which so grievously afflict His creatures. He came into this sorrow-stricken world in the Person of His Son Jesus Christ, was born bone of our bone, flesh of our flesh. Jesus, the God-man, because a new Head and Representative to our race, and opened Himself to the inflow of all our human experiences. Therefore it is said of Him, He was 'a man of sorrows, and acquainted with grief.' He began a course of discipline similar to that which men have to pass through, and carried it on through temptation, through disappointment, through bereavement, through weariness, through envy and malice and slander, till the cross made Him 'perfect through sufferings.' His experience of sorrow was so wide and deep, that it may be said that no man ever was, or ever will be, through his whole earthly life, in any sorrow which the sympathy of Christ cannot touch. Jesus in His life has fathomed every depth of sorrow possible to man. Between the manger and the cross, every kind, every degree of grief, is included. Wherever, on this rough path, the sorrower is, the feet of Jesus have passed by.

I take it, that this fact about God—that He has sorrowed for us and with us, and more than we have been called upon to do—is enough to set our minds at peace. True, it does not explain all mystery, but it makes us calm and trustful in the presence of mystery, and that is as good as the solution of it would be. The mystery of man's sorrow is balanced by a still greater—the mystery of God's, and of God's for man's sake. Tell me that the Creator of the world does not justify Himself to your understanding because He has created a world with sorrow in it; say, if you like, that He is deficient in power, in wisdom, or in goodness. I will not press you with questions about man's guilt and ill-deserts, as I might do; I will only say that this Creator has performed the stupendous wonder of becoming your partner in suffering, that in the end He might redeem you from it. Here rest, perplexed soul. In the wonder of a God who bled and died, let all your perplexity be swallowed up. Believing this, you may be sure that all is well, and that in the end all will be shown to be well, though your comprehension fails before the problem. Acquaint now thyself with Him, and be at peace.

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR SIR, There are innumerable things in which the practice of centuries back differ from that of to-day; but the methods which men

take to bring themselves, their business, their aims, and their merits forward have ever been the same, and will never change; they continue their course with the same eagerness; all are endeavouring to be doing something, and all have a right to get on in some trade or another, but none have a right to meddle with or nettle another. But, this ill-feeling is rife and somehow comes in foremost to spoil a man and his performances. For instance, we see now-a-day tradesmen rivalling and pulling hard against each other to gain each one his own ends, as if striving at a matter of competition, and the more wealthy and ambitious succeed in getting the upper-hand of the less wealthy and content. There could in fact be no such thing as society when such glaring discord prevails in one and the same trade, though of different stamp. Tradesmen must be on the best of friendly terms.

Trade and commerce must be carried on by individuals or by partnerships mutually hand-in-hand, with a united effort to forward each others interests for their well-being and the benefit of the public; with a reputation for fair-dealing and honesty of purpose on the one hand, and a reputation for hospitality and grace of manner on the other. When tradesmen or shopkeepers fall out and quarrel openly and the one invent schemes to excel the other and do him harm, it becomes high time to watch and note such a proceeding: and in order to give it a check I would crave your insertion of this hint in your weekly periodical.

I am dear Sir,

Yours faithfully,

A HINT.

[Christ has laid down a simple rule, for tradesmen as well as for others: Do unto others as you would they should do unto you. It is better to fail,—observing this rule—than to prosper, violating it.—Ed. B. G.]

Dear Sir,—I read, in Deut. xxv. 5, 6, Gen. xxxviii. 8, & Ruth iv. 10, of the marriage of a woman with her deceased husband's brother being enjoined as lawful, without finding a single passage, either in the old or new Testament Scriptures to show either that this practice detracted from the sanctity or obligations of the matrimonial alliance, or, that it was ever denounced by any, our Saviour not excepted, on any ground whatsoever. If so, what valid objections are there to the continuance in this age of like practice which had not ever any injurious effects? and, what scriptural reasons are there against a man marrying his deceased wife's sister? which I submit are wise precedents for our modern legislators to be influenced by in amending the present unsatisfactory marriage laws of their Country, and so remove the grievous and unjust disabilities which now operate on those who have honorably contracted such relationship to the detriment of their offspring.

I am,

Dear Sir,

Yours respectfully,
J. H. ROBERTS.

ALLAHABAD QUARTERLY MEETING.

Sir,—Last Sabbath the following letter from our beloved Presiding Elder was read to our congregation. As it deals with vital topics and is from the pen of one whose keen and broad observation give weight to such utterances, we venture to offer these wise counsels to a large auditory.—[C. P. H.]

Mussoorie, 22nd August, 1883.

Rev. C. P. Hard,
Pastor, and Brethren of the M. E. Church,
Allahabad:

Beloved Brethren:

I regret that I cannot be with you at this Quarterly season: but I have greatly rejoiced to hear of your prosperity, both within and without the church.

I praise God that within the church there are peace, unity and love. I praise God that there are zeal, energy and activity towards

those who are without. Believing that you would be glad to get a few lines from me at this season, I send you a glad testimony of the Lord's goodness to myself and to my family, and of His favor and blessing upon His word here. Both here and in Dehra (—at which place we have now a warm and active band of Christian workers) we are steadily growing. We have been helped of God to daily lift up Christ in the Bazaars, and here too we have encouragement and good promise. Beloved brethren pray for us, that God may make our lives and lips a testimony for the truth that cannot be gainsaid.

And now, Brethren, let me exhort you to put forth every effort to promote the cause of our Blessed Lord in Allahabad. I rejoice in all your advance. The Spirit of our holy Christianity, as the genius of our cherished Methodism, is "All at it and always at it." In prayer, in fellowship, in testimony, in the onward charge, let not the beloved pastor have to mourn the lack of co-operation on the part of any. There is room and opportunity in our Economy for the full utilization of every devoted Local Preacher, and I am glad that the Allahabad M. E. Church has lay preachers behind no church in India. Let each preacher take his responsibility as from and unto the Lord, thus approving his own ministry, as also relieving the pastor of much care and labor. I trust that your class-meetings are full and fervent, and that each member feels that he cannot be absent from this means of grace without loss to himself and grief to others.

Above all, let me beseech you, brethren, to consecrate yourselves to the steady prosecution of work among the heathen. Here is our future field; this is our ultimate mission: upon the success or failure of this department of work depends the bright-shining or the final setting aside of the Methodist Episcopal candlestick in India. If you cannot preach yourselves, see to it that your heart with all its sympathy, your purse and your prayers are consecrated to it.

And now, Beloved Brethren, farewell. I hope you may, through the blessing of God, have a record at the end of this year in advance of all your previous history, so that we may rejoice together when we meet with fervent thankfulness. Begin to pray now for God's signal blessing upon our expected Conference Sessions. There will be deliberations of peculiar and far-reaching importance, and we need to pray earnestly that these may eventuate to God's glory and the furtherance of His cause in India.

Ever your brother

and fellow-worker in Christ,

D. OSBORNE."

As the *Guardian* has admiring readers in this section we add, for many of our Allahabad members who are "scattered abroad" far from the church where their names are recorded, some items from the pastor's report on that occasion.

I. *Sunday School*. It is steadily growing, and we praise God that all seem to be turning to Him in the work of grace now in progress. Let us leave nothing undone to aid thoroughness. Several Hindustani Sunday schools have been started this quarter, one now having an attendance of fifty, another, adjacent, of ninety.—Miss Westrop has a delightful fellowship Band of children, weekly, at the church.

II. *Finances*. Early in July the church anniversary was joyfully celebrated. It was seen that the benevolences of the half year had been eight thousand rupees. I thank you as a very generous people. Every want is promptly met and every department of the church, save the Building Fund (Rs. 8000, plus some exchange accumulations) is entirely free from debt. The ladies having furnished the parsonage, have re-roofed it and the rest of the property, and have Rs. 150 in hand for matting the church. The pews have been supplied with 150 copies of "Our Glad Ho:

sanna." The Day School is within Rs. 200 of freedom, and has assets to that amount. Rs. 400 have been raised for "the transit fund." Dear Bro. Twidale has gone forth to win Rs. 100 monthly for the Church during one year. Doubtless his gift for the first month will be realised in a few days. He has also planned to take over the church debt soon at only six per cent.

III. *Spiritual Life.* In view of recent hortatory sermons of mine, I wish to record, gratefully, my belief that our membership is more spiritual than the average in the home churches. Of those now in the Station, I have heard public testimony given by three fourths, and privately by most of the remainder, invalids and others often detained by domestic duties. Of the thirty who live outside of Allahabad, or are temporarily absent, one half have given me their testimony. The Lord keep them all. Some of our probationers are now being proposed for full membership. We are holding services every morning and evening, in streets and a tent, using Hindustani, Hindi and English. Official brothers say that their souls had never triumphed more than last evening when standing and kneeling on the gravel for two hours amid the Traffic Bungalows. Thank God for a Quarterly Conference which is a unit for earnest labor! Praise the Lord for that full salvation and that joy in fellowship which pervade the church.

N. B.—Bro. Taylor writes under date of May 23rd from South America "God is with us and we are with Him, and our work in Chile was never so promising before as now. Glory to God. He will give us victory. Love to all."

Sir,—I am directed to convey to you the following notification by one whom I profoundly admire. I am to request you to publish it in your religious newspaper. A friendship of some years with the writer, radically a Materialist for more than twenty years, was passed in monologues and dialogues, mystical and polemical; but the writer from his scientific, theological and philosophical views and doctrines, has, it appears, receded into the religious system of Jesus Christ. It would be impertinent to mention more in this communication, so I will refrain from writing. Here, however, is his letter.

I am
Bombay Aug. 29. Yours sincerely,
G. M. H. C.

"With reference to my articles in the Theosophist on the "Elixir of Life," the "War in Heaven" and "Theosophy and Materialism," I recant and repent. Harmony is the order of the Universe.

Supreme and Benevolent and Intelligent Law guides and directs all, though our finite minds and senses fail to see and comprehend it. A peaceful but *real* and intelligent joy is the end we all really hope for, and ought to hope for—not Eternal Strife or Eternal Annihilation, and though it may seem *impossible* to our finite minds it is possible to the Eternal Intelligent Mind which is the Over-Ruler of all. The Mystery of the "Son of God" is beyond human comprehension; I confess it and repent of my attempts to explain it. I recant all false explanations of it I may have ever attempted, imagined or for a moment believed, or written, and deny all false appropriations I may have ever verbally, mentally, or in writing made of it."

(Signed) GODOLPHIN MITFORD.
Alias
MORAD ALI BEG.

Kattywar India.

In concluding his letter he writes:—"Get B. to publish it in the *Guardian*. "I conjure you to do so by all you hold sacred."

[The person whose recantation appears above is the son of the late Rev. Mr. Mitford, Chaplain on the Bombay Establishment. He became in early years a Mahomedan, and until lately has

been known by his Mahomedan name given above. At a large meeting of the Theosophists in Framjee Cowasjee Hall, a year or two ago, he spoke vehemently against Christianity. We would ask our readers to pray that he may be fully taught of the Spirit and fitted to witness truly for Christ. *Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.
SUNDAY. GRANT ROAD, 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED for the House of Hope, from E. M. Rs. 5.

RECEIVED for Gospel Hall, Picket Road, from T. W. K. (Sholapore) Rs. 5.

To "FAIR PLAY." We do not think anything would be gained by publishing your letter. Might you not address personally the party whom you think in the wrong?

Epitome of News.

SATURDAY, AUGUST 25.

—The deaths are recorded, for England, 1881 of 91 persons who were registered as 100 years old or upwards when they died. Of these aged persons, 25 were men and 66 were women. The ages of the men are recorded as follows:—Nine were 100, five 101, three 102, one 103, two 104, three 105, one 108, and one who died at Heckham, in Norfolk, if the register is to be relied upon, had attained 112 years. Of the women, twenty-four had reached 100, fifteen 101, eight 102, five 103, six 104, two 105, three 106, and three 107.

—*Bombay Gazette*, touching the Comte de Chambord, whose death in just announced: It is now fifty-three years since the obstinacy and dishonesty of Charles X. roused the Parisians against the elder Bourbons. The Comte de Chambord was then a boy of ten. He was an orphan, for his father had been assassinated before he was born. The birth of the child had been hailed by all those extravagant demonstrations of joy, which, in this awry world, become too frequently harbingers of woe. The eloquent language of France was ransacked to find epithets sufficiently expressive of the Divine beneficence in preserving the royal House which, in great as in small affairs, perpetuates the sublime egotism of its most distinguished member, "L'état, c'est moi." "Child of Miracle" was not considered too absurd a designation for the illustrious youngster; and "Dieu-donné" was formally bestowed on him at the baptismal font, as a sober recognition of Divine providence. For a brief space, the child lived in an atmosphere of unlimited adulation; and was held up to the country as a Heaven-sent guarantee of the immutability of the Bourbon throne.

—The *Lahore Church Gazette* advocates, as an aid to devotion, the introduction into parade services in India of that species of music which Messrs. Sankey and Moody have done much to popularise in England. "Even under the

most favourable circumstances," it remarks, "the ordinary parade service is not such as is likely to be attractive to the class to which the British soldier belongs. Perhaps, the introduction of a few of Moody and Sankey's hymns would call forth the voice of praise, and rouse a 'Church Parade' from its ordinary state of indifference and lethargy. At all events, we should like to see it tried, even at the risk of offending the more refined musical tastes of those who occupy the front seats. An officer who has lately visited Dr. Thoburn's Chapel in Calcutta says that the marked devotion and enthusiasm of that congregation is a striking contrast to the cold, dead, and uninspiring character of a parade service in the churches of Meer Meer, Umballa, or Peshawar; and he assures us that it is a known fact that, at Calcutta, Lucknow, and other places where there are Methodist chapels, the devout and pious soldier is drawn to them, because of the intense earnestness of their singing."

—Mr. C. B. Pritchard, Commissioner of Customs, Salt, Opium and Abkaree, writes to the *Bombay Gazette*, denying that the Abkaree laws are causing the increase of intemperance in W. India. Some of his remarks we notice elsewhere. He says: In order to put down the consumption of *illicit* liquor, which formerly extensively prevailed, Government have increased their expenditure on preventive establishments since 1877-78 by about one and a half lakhs of rupees a year, and they have besides obtained leases of the abkari management in most of the Native States in the presidency from which liquor smuggling was formerly rife. There can be no doubt that these arrangements have sensibly diminished the consumption of *illicit* liquor throughout the presidency.

MONDAY, AUGUST 27.

—It is not true that the Ameer has been assassinated.

—Rs. 13,000 is to be paid for one month's rent of a house in Calcutta during the exhibition.

—*Bombay Catholic Examiner*: His Majesty the Sultan of Turkey received Prince Nicholas, of Montenegro, with great distinction the other day. *O tempora! O mores!* His Majesty must have said to himself in Turkish, as he thought of the good old days when a Prince of Montenegro would not have dared to venture himself within reach of a Sultan of Turkey.

TUESDAY, AUGUST 28.

—*Times of India*: After nearly two and a half months' confinement on board a French man-of-war, Mr. Shaw has been tried by court-martial and acquitted. The French Government ought not to experience any difficulty in making the *amende honorable* to England. Not only has Mr. Shaw been found not guilty by a tribunal of their own choosing, but Admiral Galiber has reinstated the foreign Consuls at Tamatave whose flags were hauled down by his predecessor. It may be assumed after what has taken place that no attempt will be made by the French Government to show that Admiral Pierre's outrageous treatment of the late Consul Pakenham was justified by "extreme military necessity," and the reparation for all his extraordinary acts will doubtless come in due course. In the parallel case of the Englishman Pritchard, who was arrested in Tahiti, the proceedings of the French Admiral were not disavowed until six months after the outrage was committed.

—The same: We regret to announce the death of Mr. Edward Cordeaux, C.S., who succumbed on Sunday evening to an attack of liver complaint, from which he was suffering. The deceased gentleman for the past few months has been acting as Judge and Sessions Judge of Poona and as Agent for Sirdars in the Deccan in the place of Sir W. Wedderburn, who is on leave in England.

—Sir. E. Baring leaves by to-day's steamer.

—A correspondent of a Calcutta paper writes:—"Though the Dear Hospital will always be the best known of Mr. Dear's gifts to the town, it forms but a mere fraction of his many acts of charity. In many respects the career of Mr. Dear has been a remarkable one. Coming to India forty-five years ago, he started in business in a small way, but one of the principles he then laid down was to set apart a certain percentage of his earnings each month for charitable purposes. From this resolve he has never swerved; and as his affairs prospered and his income increased until he had amassed a fortune, the tithe was systematically set apart in his monthly accounts. He is now 73 years of age, but he still conducts the business of Dear and Co., as he feels that some occupation is necessary to engage his energies.

—Rev. E. Riggs, Am. Missionary, writes to the *Times* from Marsovan: A few weeks ago I was making a short journey with my family over a part of the great highway from Samsoon to Bagdad, when our party was suddenly sprung upon by a body of ruffians armed to the teeth with Winchester rifles and Colt's revolvers in profusion, beside daggers and cutlasses. We had neither power nor inclination to make any resistance, yet they pounded me severely, and were not so courteous to the ladies as the traditional highwayman should be. They did their work in the broadest of daylight. Farmers were ploughing in the field right close by, and travellers were passing in the road while the process was going on. Yet not a finger was lifted or a word said against the villainy, for fear of swift and unsparing vengeance. Their spoils were small, for they sought only money, and we had but little of that. But the effect of such a scene, especially on the nerves of ladies and children, may be distantly imagined by those who have not been through a similar experience.

A few days later we heard of a similar outrage on two American gentlemen on the road between Moosh and Van, in the north-east part of the country, only that there the violence was more diabolical, no less than ten sword-cuts being inflicted on one of the gentlemen, very nearly causing his death.

And now a gang on the Samsoon-road—perhaps the same ruffians that robbed me—have shown what they will do when they are resisted.

Yesterday morning the horribly-mangled remains were brought into this town of three men who had the temerity to show fight when attacked on the King's highway. The head of one was nearly severed from his body, and they showed every evidence of the most brutal and barbarous violence. Such, then, is the condition of the roads in this land in which England's Government takes so much interest, and in the reformation of which all Europe has undertaken to have a hand. A dozen years ago I was in the habit of travelling alone, and almost entirely without arms, but with vastly more of confidence than I should feel now with an official guard.

—There was something like a pitched battle last Friday at the P and O Shipping Office, Mazagon, between Punjabee and Seedee firemen, and iron crowbars were used, and a dozen or more of the combatants were seriously injured.

—*Chr. World*: The General Missionary Committee has just received notice of a wind-fall. An unknown friend has intimated his intention to give, subject to the payment of small annuities on two lives, the sum of five thousand pounds to the Missionary Fund. In the present embarrassed state of the fund this munificent gift is most timely. Some time ago this anonymous donor gave land and houses of the value of three thousand pounds to the Bloxwich Circuit; more recently he has given a thousand pounds towards the reduction of the chapel debts in the Darlaston

Station, and during the conference which has just closed, he gave one thousand pounds for the employment of a missionary in Walsall, and for other purposes. Such noble generosity is worthy of record and emulation.

WEDNESDAY, AUGUST 22.

—*Times of India*: After a severe struggle lasting six months the Annamese have, it seems, unconditionally submitted to the French. This step naturally follows the successful bombardment of Hué, the strongest fortress in Indo-China. We heard two days ago that the French had captured all the forts of Hué with heavy losses to the Annamites and with slight casualties to themselves, that a truce had been granted, and that a Commissioner had left for Hué to treat with the enemy. It is now reported that the King of Annam has submitted to the French and agreed to pay a war indemnity. The French are to retain the forts until the indemnity is paid.

—A correspondent telegraphs to the *Statesman* as follows from Chittagong, under date the 24th August:—"A Hindoo of a respectable family was converted to Christianity by the Rev. DeCruz last Sunday. A relative of the convert brought a civil action against him yesterday, and had the convert arrested and robbed in the afternoon by about a thousand men from the Judge's Court, while the prisoner was in the custody of the Nazir. The Rev. DeCruz was beaten, and the court peons were wounded."

—*Times of India*: A telegram was received the day the mail left at Brighton by Mr. J. S. Unwin, a relative of the family, from Miss Moffat, dated Leigh, Kent, stating that her father, Dr. Robert Moffat, the celebrated African missionary and traveller, died on the previous evening. He was eighty-eight years of age, and had been ailing for a month prior to his death. His state of health excited apprehension, though he was able during the last week of his life to take outdoor exercise. Robert Moffat, who was born at Inverkeithing, Scotland, went out in 1816 to South Africa, under the auspices of the London Missionary Society, and laboured first at Erromany, then in Ramatqualand, and lastly in the Bechuana country. He returned to England in 1870. He was the author of various works on missionary labours, and translated the Scriptures into the Bechuana language. One of his daughters was the wife of Dr. Livingstone.

—*Overland Mail*: Several Continental scientific publications are at present engaged in criticising—not always from a friendly point of view—the history of Jonah. One journal points out that if, as the account may be taken to imply, the fish swallowed the prophet in the Mediterranean and threw him out again near Nineveh, he must have been carried through the Straits of Gibraltar, round the Cape of Good Hope up the Persian Gulf, and into the Tigris.

These critics create their own difficulties. We suppose that Jonah went ashore somewhere near the point that he embarked at. There was no special difficulty in the way of reaching Ninivah from Palestine.

—*Indian Chr. Herald*: The Serampore College is to be restored to its original purpose. So indeed says one who probably knows the counsels of those who control the college and the funds connected with it. If such be the case, and if it be used to give a good liberal education to Bengali Christian youths, then one more effort will be made to wipe away the reproach of neglecting the training of Christian boys.

—*Indian Witness*: The Blue Ribbon Gospel meetings, announced last week to be held in the Dhuramtollah Street Methodist Church, have been very successful. During the first three meetings more than one hundred and fifty persons took the ribbon, and, better

still, seventeen persons came out as seekers of salvation in the presence of the congregation.

—*Same*: A visit paid by Mr. Evans of Monghyr to His Honor the Lieutenant-Governor of Bengal has resulted in what at least may be well termed a great *Modification* of the evils of the out-still system, and the following limitations are to be introduced into the system before licenses are again issued to out-still holders.

1. The hours of distillation are to be limited.
2. The hours of sale are to be limited.
3. The quantity produced is to be limited.
4. The daroo vended is to be inspected.

"His Honor was told that these checks would 'diminish the revenue' but he nobly replied 'I am prepared to meet that if these checks are deemed necessary to diminish drunkenness.'"

THURSDAY, AUGUST 30.

—*Times of India*: A serious riot has occurred at Lassa, the Nepalese quarter having been attacked and partly burnt by a Thibetan mob. The cause of the disturbance was an old dispute regarding trade privileges. The Katmandoo Government have demanded redress.

—The following paragraph is taken from *Sanitary Engineering* for July 19th:—"The disposal of the town's refuse by sending it in a special sewage steamer eight or nine miles to sea, and then dropping it into not less than 16 or 17 fathoms of water, is a method adopted by the Corporation of Liverpool. Messrs. W. Simmons and Co, of Renfrew, have just constructed a second steamer to carry 800 tons of sewage, that is twice the size of the first one, which has now been in use for some time by the Corporation with the most satisfactory results.

—*Bombay Gazette*: The public will receive with surprise the announcement that the Chanda Railway Scheme, about which there was so much bother at Hyderabad some time ago, has fallen through—at least for the present. The project, which was approved by the Council of Regency in the teeth of considerable popular agitation, was one submitted by Messrs. Morton, Rose and Co, of London. The London firm, for reasons best known to themselves have refused to ratify it. Mr. Abdul Huk, who is at present in London, is endeavouring to make an arrangement with some other financiers on the basis of the draft agreement, but nothing positive has been done in the matter.

—Mr. Philpotts was out on horseback on Monday morning, breakfasted at ten, took ill at twelve and died in the collapsed stage of cholera at 8 p. m.

—*Bombay Gazette*: Rangoon, 29: A Chinese firm here has received a telegram to the effect that Batavia is in total darkness, and that business has been entirely stopped there, and at Anjer, Sourabaya, and Cheriboon, owing to volcanic eruptions.

In a night attack ordered at Thayetmyo on the occasion of General Prendergast's visit, a soldier of the Bedfordshire Regiment was unfortunately killed; the wads of a charge fired close to him were found in his abdomen.

—The Political Resident at Aden telegraphed to the Bombay Government yesterday:—"A telegram received from the Colonial Secretary, Singapore: Volcanic eruptions Lund straits. Charts quite unreliable. Lights destroyed."

—Mr. Francisco Bozzoni, the Italian Consul at Bombay, has invited subscriptions in aid of the sufferers from the late earthquake which took place at Casamicciola on the 29th ult., causing the loss of 5,000 lives and immense property. Mr. Bozzoni will be happy to receive any contributions, however small, at his office, Sassoon House, Elphinstone Circle, and forward them to Italy in due course.

—Br. and For. Bible Society's report: Constantinople: A Muslim told Profeta that he would never trust to the death of any man to save him, but that God was great and merciful. True,' he replied, 'but Jesus was not a mere

man, and as for the necessity of bloodshedding, when two Jews had been condemned to death, our richest countryman went to the Sultan, and pleaded successfully for their lives. But the Grand Vizier informed His Majesty that the pardon would not be valid unless he consented to prick his finger and efface the seals which ratified the death-sentences by drops of blood.

—The *Indu Prakash*, regarding the Holkar's opposition to Christian Missions: "We confess to a feeling of painful surprise at the report, which has gained rapid circulation, that His Highness the Holkar does not tolerate the presence of Christian missionaries in his State. The statement is made by the Christian Organs in such an affirmative tone that we can hardly persuade ourselves to hope that it may be exaggerated. It is difficult to conceive the grounds on which His Highness is able to vindicate his policy, though it is just possible that the strong measures, which Sir Lepel Griffin adopted some months ago in prohibiting the members of the Salvation Army from entering His Highness's territories, have encouraged the latter in applying the same rule to all Christian missionaries alike. But His Highness bears a fair reputation as an enlightened ruler, and he is said to be possessed with wisdom and shrewdness enough to enable him to move with the times and appreciate the advantages of knowledge and progress. He can hardly afford then to lag behind in his attitude towards the ministers of Christ. On the other hand, he ought to be the first to see that the interests of a Native State, or of any Government in fact, are never better promoted than when it observes an impartial attitude towards all religious alike. The policy of "let alone" in religious matters has succeeded remarkably well in bringing about peace and good-will among men, and we do not see why any Prince in India should not care to adopt it. Nor should the Native Princes shut their eyes to the fact that Christian Missionaries have, in their own way, done much good to the country, and deserve well of its people for the sympathy which they have often shown for them. At any rate it is but just that they should not be placed at a disadvantage, by reason of any special disability, arbitrarily imposed upon them. We have hopes that if the Christian missionaries, who think they have been wronged by His Highness the Holkar, put their case before him in an appropriate form, they will have all reasonable grounds for complaint removed."

FRIDAY, AUGUST 31.

—Deaths last week, 656. By Cholera, 74.
—The *Str. Sutlej* with English Mails left Aden for Bombay, Wednesday 10 p. m.
—Rain-fall to date, Fort, 68 in.
—*Times of India*; Calcutta, 30: In the case of Miss Pigot vs. the Rev. Mr. Hastie, to-day, Mr. Justice Norris ruled that on the pleadings there was no proof of privilege, and that there was evidence of actual malice. Evidence will, therefore, have to be fully gone into to try and establish the defendant's case, and several witnesses connected with the Mission are likely to be called.
—The appointment of Mr. W. H. Crowe as Judge and Sessions Judge of Poona and Agent for Sirdars in the Deccan during the absence of Sir W. Wedderburn, Bart, is gazetted. Mr. Hosking's appointment as Judge and Sessions Judge of Tanna in the place of Mr. Crowe is also gazetted.
—*Times of India*: We learn from Ahmedabad that the mortality from cholera is still very heavy, the number of deaths ranging from five to ten daily. On Wednesday morning Mr. Meifrey, a mill engineer, employed at Mr. Bechardas's mills, succumbed to the disease. Many English officers have gone to live near Shahi Baugh for the present, and all communication between the town and the court has been stopped, as several deaths have occur-

red in the latter locality during the week. It is stated that the late Mr. Philpotts has bequeathed a sum of Rs. 4,000 to the local Pinjrapole Fund, and he also directed before his death that another sum of Rs. 5,000 should be set aside for the relief of the poor in the event of the rainfall failing. The inhabitants of the city intend to send in a request to the Collector, Mr. G. B. Reid, for permission to erect a statue of their late judge near the "Maneck Choke."

—The *Bombay Gazette* publishes "a letter from the Government of Bombay to the Political Agent in Kattywar, for communication to the Junaghur Durbar, embodying the decision of the Supreme Government respecting the massacre at Kanera. The Nawab is censured, and the Dewan, Naib-Dewan, and Superintendent of Police are ordered to be dismissed. The Dewan has avoided the pain of dismissal by the timely resignation of his post.

—Same: The ship *Fazul Kareem*, 1,011 tons, with a cargo of salt from Muscat for Calcutta, has been totally wrecked about nine miles south of Alleppy. One passenger and five of the crew were lost.

—The *Dnyanodaya* hears that a Teloo-goo man was baptized by the Rev. Mr. Rivington in Poona on the 26th ult.—Also that the Cashmiri who was baptized lately at Indore, went to Ahmednuggar and there made a declaration before a Magistrate that he had voluntarily embraced the Christian religion and wished to live among Christians. His relatives are persons of wealth.

—*N. Y. Evangelist*: The pension granted by the Italian Government to Pius IX., and constantly declined by him, is to be devoted to reclaiming the Roman marshes, the heirs of the late Pontiff having lost the suit which they brought to obtain possession of it. The money could hardly be put to a better use than the one now proposed.

Selections.

"TAKE HEED HOW YE HEAR."

It is a most remarkable feature of our Saviour's teachings that he made certain points of duty very prominent, and was accustomed to repeat often the precept which embodied those duties. One of these stands above "Take heed how ye hear." We find it in various forms of language; often thus: "if any man have ears to hear let him hear." Or, "Hear ye and understand." In more instances than one He impressed the same duty by pronouncing a blessing on those who performed it. When one said, "Blessed is the womb that bare Thee," He replied, "Yea, rather blessed are they that hear the word of God and keep it."

By a most pertinent and beautiful parable He illustrated the different classes of hearers—the callous-hearted, the fickle-minded, the careworn, and the honest-minded—showing that for various reasons many hear the Word of Life only to their deeper guilt and damnation; while some hear and keep it to the rich benefit of their souls.

With this illustration stands connected another principle which often fell expressed from the Saviour's lips, "Take heed how ye hear, for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away even that which he seemeth to have." As if He would say, Take care how you improve this proffered blessing—the privilege of hearing God's truth. He that hears and improves shall have more, and shall become wise unto eternal life; while he who begins to misimprove shall be deprived of even what he seemed to have. Hardened in heart, blinded in understanding, he shall lose all the right knowledge of God he ever had, and his past means of knowledge shall prove a curse and no blessing to his soul.

Take heed, therefore, how ye hear, for this

constitutes one of the grand turning points of your earthly probation, one of those points on which your everlasting destiny shall be decided. No one can doubt for a moment that this is the Saviour's view of the case, and that hence we should account for His solemn earnestness in pressing this point so often upon the people.

All this coincides perfectly with our relations to the Author of the Bible. He sends us these words of life, admonition, entreaty, counsel, promise, precept, penalty. Now the great point is: Will men hear those words of God, and regard them with profound, honest, solemn attention; or will they refuse to hear, and turn away from Him who speaks to them from heaven? This is the grand point: WHO WILL HEAR AND OBEY?

God has done what He could. He deals with men as with rational and free agents, for the good reason that they are such agents. Hence He addresses their understandings and asks them if they will listen to hear what He has to say. If they will not hear, the negotiation is at an end; the efforts of the Deity to save that individual are baffled in the outset. Faith comes only by hearing; so that there can be no faith and no intelligent movement towards salvation unless men will first hear and understand what God reveals.

Reader, do you understand this? Has your mind taken in the full impression of the idea that God most reasonably asks you to hear and understand His Word, and makes your salvation turn very much upon this single point? Do you, in fact, read and hear God's Word as if you believed and felt all this?—(*Divine Life*).—A. MAHAN.

FAITHFUL IN THE LEAST.

THE quality of actions does not depend on the apparent magnitude of the place they fill. Very little matters, as they seem to be to the unthinking eye, may serve as the most accurate tests of the disposition of the heart. In things that bulk largely in the sight of the world, the need of a creditable appearance is strongly felt, and is likely enough to be assumed by such as care little for the reality. The native current of the thoughts can be more genuinely discerned though the trifles that escape from us in our unguarded moments. These tell the tale of our inner feelings, and disclose the nature of the motives from which we are habitually prone to act. As a man thinketh in his heart, so is he: and such as we show ourselves in things of every-day concern, such shall we be in other spheres, and when called to other tasks. Character also is formed in the perpetual dealing with daily duties and temptations. The discipline of life goes on unceasingly, although the emergencies of life occur but now and then. We are trained for greater tasks by successfully accomplishing those of lower degree. In the relationships of office and business among men, promotion comes to those who have shown themselves faithful in a humbler position, and thus commended themselves to the confidence of such as need their service. These are called and trusted to fill the higher place who have done their work well in the subservient post.

Thus also will our Heavenly Master deal with us. After all, the distinctions of this world are of little account when viewed in the light of eternity. To the aerial voyager, as he is borne by the winds across a continent, the landscape opens out as a vast level on which the height of church towers or forest trees cannot be discerned; even so, and far more, the loftier or lower place of men is lost to view under the responsibilities of the world to come. We have our part assigned us in the great drama of human life, and the question is not so much what part we play, but how we acquit ourselves in the performance of it. Let us seek from Him the faithful heart, that all our life may be faithful service. (*Ev. Christendom*).

THE GOSPEL TIGER STORY.

(Legacies Bequeathed by Native Evangelists)
BY THE REV. W. A. HOBBS.

"During the seventeen years I was connected with the Baptist Indian Mission it was my happiness to work shoulder to shoulder with a goodly number of Bengali Christian evangelists. For many years it was my custom to write a daily journal of my Missionary work, and I felt warranted therefore in requiring monthly journals from all the evangelists who laboured under my supervision. Some of the journals supplied to me were dry, consisting largely of vague generalities or molehills exalted to mountains; others were fairly interesting, and occasionally would be exceedingly so. Some of the dear hands that wrote such pleasing and even graphic reports of the incidents of their daily Missionary life, are now mouldering in their graves; their heart-work, tongue-work and pen-work are all ended; but what they did write when in the thick of work for Christ, remains with me as a legacy. Though dead they still speak.

The good brother whose journal-extract is about to be laid before you, was named Mandari, and lived, laboured and died in the district of Jessore. He was a converted Mahomedan; a man of very simple character, and very generally respected for his uprightness, faithfulness and earnestness. His education was defective, even for a Bengali. His mind did not grasp many ideas, but the ideas which he did lay hold of, he would sometimes pick to pieces as though he were picking oakum; and having done so, would work them up in an illustrative or parabolic style which excited my astonishment, and indicated what the man might have become had the educational lines but fallen to him under more favourable circumstances.

One month he brought me a much fuller journal than usual, the fulness being partly occasioned by an account which he headed "A Gospel Tiger Story, which it appears he had used with good effect upon some who had asserted that he preached the religion of Jesus Christ simply to make money by it. The story when translated from Bengali into English read as follows:—

"Two or three troublesome persons amongst the crowd to whom I was preaching to-day, seemed bent on annoying me, hoping thereby to stop me from preaching the Gospel of the Lord Jesus. This, however, they could not do and that for two reasons: first, I resolved that I would not be silenced, and secondly, the great bulk of the people present wished to hear my words.

"At length one of these troublesome persons said, 'I don't so much object to what he is saying, as to why he says it. He has been bought up by English Christians to preach about Jesus Christ. He has agreed to talk to us Bengalis for the purpose of making us Christians, and they in return have made him a rich man. Nobody knows how many hundred rupees he has buried in his house or his garden.' Said I, 'I will not leave off my preaching even to turn aside a wicked slander; but if you will not again interrupt my address, I will, after it is ended, explain to you my connexion with English Christians, and let you know how much pay I get for preaching the religion of Jesus Christ.'

"As they did not again interrupt me, when I had ended preaching I fulfilled my promise to them; but to make it well understood by them I wrapped it up in a tiger story. The story was this:

"A white man and a brown man were taking a long journey in company. Much of the way lay through forests which were infested with hyenas and tigers. As they were going through one of these forests, they saw human bones lying about in every direction, which not only made them feel sad, but filled them with fear. Suddenly they were startled by an awful roar, and looking around they saw a tiger with open mouth, bounding towards them. In another

minute the tiger would have been upon them, but during that precious minute, with almost the agility of monkeys, one of them clambered up a cocoa-nut tree, the other up a date tree.

"Oh what a leap upward the tiger gave first at one tree, then at the other; but, thank God, in both cases he just missed his prey. Enraged at his failure, he walked round and round the tree lashing his tail, and showing his teeth; and now and again looking up at them, he gave such a roar that the twigs on the trees all trembled. At length he laid himself down midway between the two trees, as much as to say, 'you will have to descend sooner or later, and whenever you do come down, I will have one or both of you as my prey.' After a little while he pricked up his ears; got on his feet; looked annoyed; flung a look of disappointment and hate towards the tops of the cocoa-nut and date trees; and then slowly sneaked away.

"What has vexed him? Look yonder and you will see.

"A group of men is seen approaching, each carrying a spare gun. The tiger knows them well, for their guns have sent many a bullet through his hide; and as he does not wish for another, he has glided away.

"To see how very carefully these men with guns, look at the tops of the trees, you might almost imagine that they were out for the purpose of shooting squirrels or birds, but in reality they are in search of men; aye, and of men in just such a condition as these two up the cocoa-nut and date trees. They are soon espied, invited to descend, a gun is given to each of them, and they are then guided to the path which in their terror they had lost.

"At parting, the chief of the group said to the white man and the brown man, 'Brothers, in these woods, millions of men have been slain, but if you always carry a gun with you, keep it loaded and don't go to sleep; no wild beast will venture to attack you; or if one bolder than the rest should dare to do so, you have only to fire at him and wound him, and he will flee away. The spare guns we have given to you were given to us by the King of the country on purpose to distribute to such travellers as you; and it is our daily work to scour these forests in search of unarmed travellers, that we may haply, by putting arms in their hands, save them from being destroyed. Remember, however, when you have secured your own safety, the least thing you can do to show your gratitude will be to give a few guns to some of the thousands of unarmed travellers you will see journeying on to one of these wild-beast-infested forests. God be with you, farewell.'

"As they proceeded on their journey they saw the bones of the slain lying thicker and thicker around them, and sighed from sadness as they have remembered that all these might have been saved if each one had had a gun. When they got out of the wood, the white man wrote a long letter to his friends at home, giving them a full description of the forest and its danger, which so moved their compassion, that they wrote him as follows:—

"If you and your brown brother will undertake to live in or near to one of these dreadful forests, we will send you from time to time cases of guns which you may freely give to all unarmed travellers you meet with in the forests or about to enter therein. As you will not be able to attend to any other work if you do this work thoroughly, we will send you as much money as will be required to build you each a small house, and find you in rice, fish, vegetables and clothing.'

"You have heard my tiger tale; now hear how it applies to me. The long journey these two travellers were taking is the journey of life. The forests through which they had to pass are the temptations and seductions of life. The hyenas and tigers which infest the forests are bad men and bad spirits. The bones lying scattered about are wrecked and ruined lives. The roar of the tiger is the alarm we feel when

we see ourselves almost in the power of the devil. The cocoa-nut tree is prayer; the date tree is God's promise. The men with spare guns are earnest Christians (some ministers, some not ministers). The white traveller is Missionary Hobbs, or any other Missionary. The brown man is I, Mandari, or any other Bengali native preacher. The unarmed forest travellers to whom guns are to be given are Hindoos and Mahomedans, who have no good and strong religion to enable them to overcome allurements to sin. The gun is God's holy word. The cases of guns are boxes of Bibles, the money to provide which is sent out from tender-hearted English Christians. And a house to live in together with a little money, barely enough to find me and my family in coarse rice, salt, oil, fish, vegetables and clothing is my wages. If I needed Rs. 20 to ransom my life, I should have to beg the money, for I have no savings buried in my house, or any garden; neither have I a single Rupee loaned out at interest.

"I have spoken truly; you may now easily judge whether English Christians have bought me up to preach their religion, and whether the small income I get for daily preaching the religion of Jesus Christ would satisfy you."—*(Indian Baptist.)*

Miscellany.

—Overland Mail:

A New Version of the Ten Commandments. —In the Literary Gossip in our last issue we gave some account of an interesting relic consisting of pieces of skin which contain portions of the book of Deuteronomy and the Commandments, in Phœnician characters, which have been recovered from a Bedouin tribe located on the eastern side of the Jordan. Some idea of the variations of text and signification may be obtained from a comparison of the text of the Decalogue as it appears in the received version in the sixth chapter of Deuteronomy with that contained in the fragments, so far as they have yet been deciphered. The version of the fragments, literally rendered, runs as follows:—

1. I am God, thy God, which liberated thee from the land of Egypt, from the house of bondage. Ye shall have no other gods. Ye shall not make to yourselves any graven image, nor any likeness that is in heaven above or that is in the earth beneath, or that is in the waters under the earth. Ye shall not bow down to them nor serve them. I am God, your God.
2. Sanctify. . . . In six days I have made the heaven and the earth, and all that is therein, and rested on the seventh day, therefore rest thou also, thou and thy cattle and all that thou hast: I am God, thy God.
3. Honour thy father and thy mother I am God, thy God.
4. Thou shalt not kill the person of thy brother: I am God, thy God.
5. Thou shalt not commit adultery with the wife of thy neighbour: I am God, thy God.
6. Thou shalt not steal the property of thy brother: I am God, thy God.
7. Thou shalt not swear by my name falsely, for I visit the iniquity of the fathers upon the children unto the third and fourth generation of those who take my name in vain: I am God, thy God.
8. Thou shalt not bear false witness against thy brother: I am God, thy God.
9. Thou shalt not covet the wife . . . or his manservant, or his maidservant, or anything that is his: I am God, thy God.
10. Thou shalt not hate thy brother in thy heart: I am God, thy God. These ten words (or commandments) God spake.

Several points may be noted in this version. The singular refrain "I am God, thy God."—which does not appear at all in the received version—occurs ten times, being, as it were, a

solemn ratification of the Divine sanction given at the end of each separate precept. If this be so the first two commandments, as they are commonly reckoned, are here fused into one, and the tenth place is taken by a commandment which does not appear in the received version of the Decalogue. It will further be observed that the distinctive Jewish name for the Almighty, "Jehovah," or "the Lord," does not appear at all, the familiar phrase of the received version, "the Lord thy God," being replaced throughout by "God, thy God."

TELEGRAPHIC NEWS.

Shanghai, August 23rd: Great excitement prevails at Canton, arising from a coolie having been shot in an affray by a European. Placards have been posted throughout the town inciting the inhabitants to slaughter the "barbarians."

Paris, 23rd: The newspapers here to-day, referring to the article which appeared in the *North German Gazette* yesterday, repel the statements made therein, and describe the article in question as an unprovoked attack upon France.

24th, Morning: Count de Chambord is dead.

London, 24th: News from the Cape states that the 41st Regiment has been ordered from Natal to the Zululand frontier.—Mr. Gladstone, replying to a question in the House of Commons last night, said that M. Waddington, the French Ambassador, had given assurances to her Majesty's Government, that the French Government would do their utmost to terminate the proceedings in connection with the Shaw incident at Tamatave.—The House of Commons last night resumed the debate on the Indian Budget. The Marquis of Hartington made a speech in the course of the debate, in which he defended the policy of the Marquis of Ripon, and expressed a hope that the Ilbert Bill would pass despite the clamour that had been raised against it.—The House then voted the Budget.—In addition to the remarks already reported by the Marquis of Hartington on the Ilbert Bill in the debate on the Indian Budget, his lordship said that as Minister here when the Bill was first proposed, he was responsible for the approval of the same. He then defended the measure, and said it was not due to the sentimental policy of the Marquis of Ripon, but that it was recommended by the Indian Law Commission of 1870, and was thoroughly discussed and approved by the Indian Council in London. His lordship said he attributed the opposition the Bill had met with to the jealousy of Europeans of the introduction of natives into State employments. The Indian Government, he said, will give full consideration to the amendments that had been suggested, but that it would be a great mistake to withdraw the Bill in deference to the agitation that had been displayed.

Paris 24th: It is announced from Madagascar that Rear-Admiral Galiber, the new Commander of the French Naval Force in Malagasy waters, has reinstated all the Consuls at Tamatave.—The latest news from Tonquin states that the French troops have bombarded and captured all the forts at the mouth of the Hue River. The loss on the French side was trifling, but the loss of the Annamites, both in killed and wounded, was heavy. The fighting continued for three days. The Admiral of the French fleet has granted a truce, and a Commissioner has left for Hue to treat with the enemy. A blockade has been declared.

Vienna 24th: His Majesty King Charles of Roumania arrived here to-day.

London, 25th: Parliament was prorogued to-day. The Queen's speech, which was read by the Lord Chancellor, stated that the harmony of our relations with all foreign powers remains undisturbed. The work of the administrative reorganization in Egypt, although retarded by the cholera, has steadily advanced.

The aim of the British Government is only a temporary occupation of the country. The considerations which must supply the measure of its duration, her Majesty said, and the constant direction of my efforts to the maintenance of established rights, the tranquillity of the East and the welfare of the Egyptians, have more than once been explained and remain unchanged.—The events arising from the operations of the French in Madagascar are now the subjects of communications with the French Government, which are being conducted in a spirit of friendship, and will no doubt lead to a satisfactory result. In connection with these events, my attention has been and will continue to be directed to all which may affect the right and liberties of my subjects.—My hopes for the restoration of peace and order in Zululand have not been fulfilled. While avoiding gratuitous interference, my Government will study the fulfilment of all engagements, and will keep in view the security of the Natal border.—The working of the Transvaal Convention has been far from satisfactory. The question of frontier policy and other points will be discussed shortly by my Ministers and the Transvaal Envoys.—The Revenue estimates for the past year have been fully realized. Agricultural improvement has taken place, and the trade of the country is sound.—Her Majesty then proceeded to express her greater satisfaction with the condition of Ireland. The Land Act, she said, was widely operating, and the combination against the fulfilment of contracts, and especially against the payment of rents, has been broken up. A diminution has occurred in agrarian outrages, and the associations whose object was murder have been checked by the detection and punishment of the offenders.—The speech concluded with the enumeration of the principal measures of the Session.

Lisbon, 26th: The Hall Line steamer *Werneth Hull* has put in here in a leaky condition, having been stranded on one of the Berlengas Islands.

St. Petersburg, 26th: Their Imperial Majesties the Emperor and Empress of Russia are about to proceed on a visit to Copenhagen.

Vienna, 26th: The funeral of the late Count de Chambord is fixed to take place at Goritz on the 3rd of September. All the members of the Bourbon and Orleanist families will attend the ceremony.

London, 27th: It is announced from Tamatave that Mr. Shaw, the missionary, has been acquitted on the charges that were preferred against him, and has been released.

Vienna, 27th: Anti-Magyar disturbances have broken out in Croatia, in the course of which several officials have been wounded. Troops have been ordered to proceed to the affected district, and martial law has been proclaimed.—It is announced that during the last three days anti-Jewish disturbances have broken out in Western Hungary. The military were called out, and many have been killed and wounded on both sides.

Batavia, 27th: A tremendous eruption of Mount Krakatau has taken place, causing an influx of the sea at Anjer and Serang.

Paris, 27th: The report is again circulated that the Queen of Madagascar is dead.—The *Temps* publishes a statement to-day that the King of Annam has made submission to the French Commissioners, and has agreed to pay a war indemnity, the French retaining possession of the forts until it is paid. The Annamite troops have been placed at the disposal of Admiral Bouet, and the French Protectorate has been confirmed.—Serious riots have taken place at Besançon between French and Italian workmen.

28th: Placards have been posted throughout the city, favouring the cause of "Louis Philippe the 2nd."

Madrid, 28th: Rumours of a Ministerial crisis are current here. Some of the Ministers

have made objections to the proposed visit of King Alphonso to the Emperor of Germany, and the decision as to when it shall take place has, therefore, been postponed.—A further reinforcement of 1,500 men is being sent to Tonquin.

London, 29th: It is announced that all the prisoners implicated in the massacres at Alexandria have been sentenced to be hanged.—News has been received that O'Donnell has sailed for England, to undergo his trial for the murder of James Carey.—The s. s. *Woodburn* has sunk after collision in the Channel, and all on board have perished except eleven of her crew.

Batavia, 29th: The tidal wave caused by the late eruption has completely destroyed Anjer, and has occasioned a great loss of life. The aspect of the Straits of Sunda has also been changed by the eruption, and navigation through them is dangerous.

Paris, 29th: A circular signed, "Philippe, Count de Paris," has been despatched to all the European Sovereigns, notifying the death of the Count de Chambord.

Vienna, 27th: The German Parliament was opened to-day. The Emperor's speech dealt solely with the Treaty of Commerce with Spain.

Hongkong, 29th: Two thousand Chinese troops are being sent to Canton, and great activity is being displayed in the Chinese arsenals.

PASSENGERS SAILED.

Per P and C Str *Pekin*, 28:

For London—Mr C Girdlestone, Mr J Horn, Mr J M Braidwood, Mr L E H Yates, Mrs Morant, Mr H E Trevor, Col L H Williams, Mrs Handcock, Baron Bentinck, Major J A Little, Capt and Mrs Wray, Mrs Gunthorpe and child, Mr A W Croft, Mr W H de Jersey, Mr H B Crosse, Mr A F Sleeman, Lieut G H H Conchman, Mr and Mrs Rigby, Capt Hon E Noel, Mr and Mrs Dodson, Mr J Naylor, Capt J Williams, Mrs Barrow, Mr H Wood, Mr and Mrs Goodwin, Lieut Colonel Sir John Campbell, Colonel and Mrs H B Mathew and two children, Mr J Mur Mackenzie, and Mr Keller.

For Suez—Sir Evelyn Baring.

PASSENGERS ARRIVED.

Per P and O Str *Hydaspes*, 28:

From London—Mr Chatterton, Capt and Bvt Lt Col North, Mr Miller, Mr Brittain, Mr J M Bennett, Mr Holmes, and Mr D Patterson.
From Brindisi—Mr G H Aitken, Mr Curwen, Mr A Elliot, Mr Hichman, Mr H R McJames, Capt J W Otley, Mr S Travis, and Mr Murray.
From Venice—Mr Sausman, and Mr White.

Domestic Occurrence.

BIRTH.

PENNEY—Thursday Augt., Mazagon, the wife of Mr. J. Penney, Foreman Coppersmith, B I S N Dockyard, of a daughter.

DEATHS.

HAYLES—Aug. 23rd, at Bombay, Mr Alf. Hayles, late Guard, G I P Railway, aged 28 years, deeply regretted.

DENNERT—Aug 23rd, at the European General Hospital, Mr M G Dennett, Assistant Station Master, G I P Railway, Bhosawal.

CORDEAUX—Aug 26th, at Bombay, Edward Cordeaux Esq. Bombay Civil Service, aged 40 years.

PHILLPOTTS—Aug 27th, at Ahmedabad, of cholera, Sextus Howard Phillpotts, Judge of Ahmedabad.

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B. Narayan Pillai, 30th November 1883, Rs. 2; Rev. D. Mackichan, 30th April 1884, Rs. 22; A. Witts, 7th January 1884, Rs. 15-4; M. B. Fuller, 30th June 1884, Rs. 8-0-6; Rev. Andrew Stoll, 14th February 1884, Rs. 7-10.

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T. H. HARRISON, M.C.P.

Examiner.

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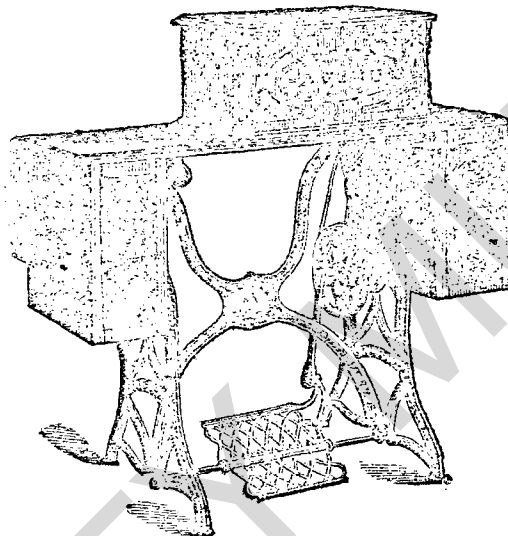
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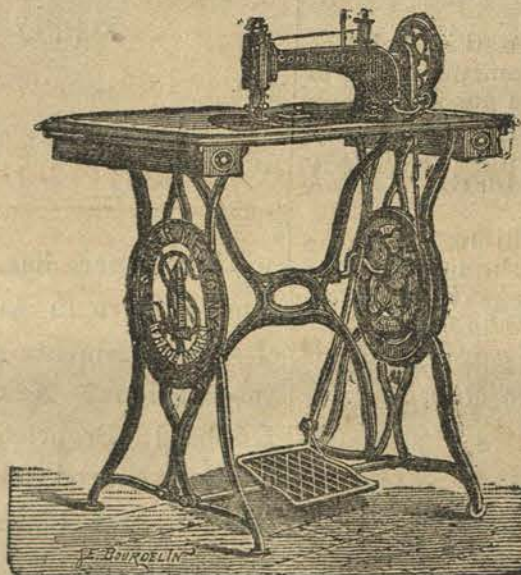
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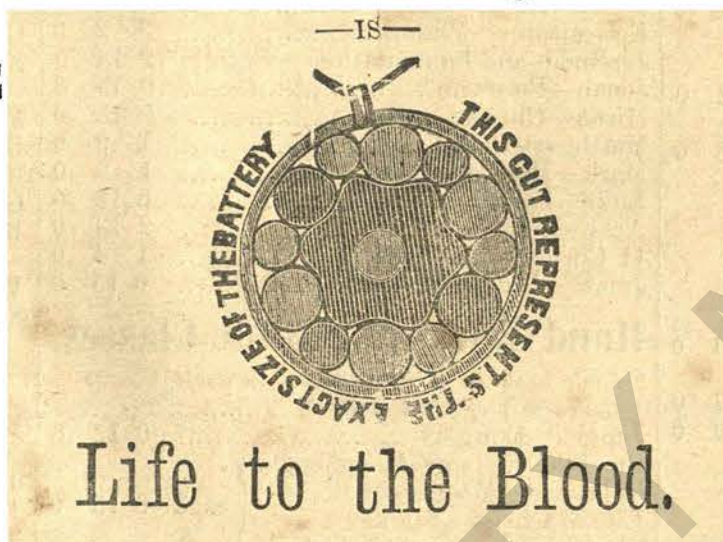
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